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INTO THE  
TREASURY,  
OR

Some serious REMARKS on that solemn and indispensable Duty of duly attending Assemblies for divine Worship, incumbent upon all Persons come to Years of Understanding (especially the Professors of TRUTH) whilst favour'd with Health, Strength and Liberty; together with some due ANIMADVERSIONS upon the Neglect thereof; as also a Word of Consolation to such sincere hearted Friends, as are render'd incapable of personally attending them, by reason of old Age, some bodily Disorder, or Confinement, &c.

To which is Subjoin'd,  
An EPISTLE to FRIENDS of  
*Knareborough* Monthly - Meeting.

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By DAVID HALL.

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For where two or three are gather'd together in my Name, there am I in the Midst of them. *Mat. xviii. 20.*

I beseech you, therefore, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service. *Rom. xii. 1.*

Not forsaking the Assembling of ourselves together, as the Manner of some is; but Exhorting one another, and so much the more, as you see the Day approaching. *Heb. x. 25.*

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*Adm*





# THE PREFACE.

FRIENDLY READER,

**M**AY it be remember'd that when Moses, that eminent and faithful Servant of the Lord, even the Mediator of the first Covenant, having been, by divine Commission and Assistance, signally and successfully instrumental in delivering poor sighing and groaning Israel out of the Egyptian Bondage, and was now bringing them on their Way towards the Land of Promise, flowing with Milk and Honey, being right sensible how liable People are, (if not truly watchful) who have been very humble while in Adversity and Affliction, to become careless and forgetful of the Lord and his Succour in their foregoing Trials, when Prosperity smiles upon them, gave them the following timely Precautions and seasonable Charges, worthy of their and our due Observation and Notice, saying, Hear O Israel, the Lord our God is one Lord. Deut. vi. And thou shalt love the Lord thy God with all 4, 5, 6, 7, thine Heart, and with all thy Soul, and with 8, 9, 10, all thy Might. And these Words which I command thee this Day shall be in thine Heart. 11, 12.

And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up. And thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes. And thou shalt write them upon the Posts of thine House, and on thy Gates. And it shall be when the Lord thy God shall have brought thee into the Land which he sware unto thy Fathers, to *Abraham*, to *Isaac* and to *Jacob*, to give thee great and goodly Cities which thou buildedst not, and Houses full of all good Things which thou filledst not, and Wells digged which thou diggedst not, Vineyards and Olive-Trees which thou plantedst not; when thou shalt have eaten and be full, then beware lest thou forget the Lord, which brought thee forth out of the Land of *Egypt*, from the House of Bondage.

*But alas! though Israel, during the Life of Joshua, and of the Elders that overliv'd Joshua, were preserv'd in some good Degree within the Bounds of good Order and Moderation, yet too many of the succeeding Generation took undue Liberties, and Jeshurun waxed fat, and kicked. Have not we just Cause to fear, that this is too much the Case with many of the Professors of the blessed Truth in these Days, wherein so great a Calm and Quiet, I say, in so gracious a Toleration as is now mercifully enjoy'd by us?*

*We*

## THE PREFACE.

*We have now a large succeeding Generation coming up in our Society, but too few of them growing up in the real Work of Regeneration, and Obedience to the holy Spirit, their profess'd Principle, whence divers undue Liberties in Speech, Habit and Deportment, quite inconsistent with our said Principle, are run into. Some are seemingly soaring aloft as into the Air, as though they were above the Reproofs and Teachings of the meek Spirit of humble Jesus; others are grovelling as in the Earth, and they are hiding their Talents, tho' perhaps wrapp'd up in a Napkin of seeming or moral Righteousness: Others seem neither to be on the Wing in the airy Regions, nor yet choak'd with gaping and grasping after the Earth, but wrapp'd up, and, as it were, lull'd in that careless State of Indolence and base Neutrality, somewhat like the Inhabitants of Laish, and the secure Zidonians, as if they were not accountable Creatures for any Stewardships, either in Temporals or Spirituals: Others, again, are in the other Extream, pursuing the World as if it were their summum bonum, or chiefest Good, launching out into Multiplicity of Business, as a Horse into the Battle; mean while neglecting their respective spiritual Talents, and consequently the greatest and far most important Business of their Day and Generation, and for want of minding the Directions of the great PILOT, even the Spirit of Truth they profess, they are often driven into, and (as I may say) miserably shipwreck'd upon that scandalous Rock of Insolvency; and although some of our great, bustling, extensive Tradesmen may not*

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*perhaps,*



*perhaps, as to their outward Affairs miscarry, yet, alas ! they are often so much involv'd and taken up with the Hurries, Projects and Cares about Things of this Life, that they prove lamentably deficient in those most material and weighty Particulars, viz. In working out their own Salvation with Fear and Trembling, and in glorifying God in their respective Services in the Church, and in their own Families. Notwithstanding these last Observations, there are, I hope, some, though too few, extensive Tradesmen, who are very careful that their Hearts may have Room in them for the pure Religion and undefiled before God and the Father, and that the Temple may not be unsuitably crowded with Money-Changers and their Tables ; but that their Hearts (though sometimes necessarily busy in Commerce) may be preserved really a House of Prayer. These religious Tradesmen are truly worthy of double Honour, remarkable for their prudent and Christian Conduct and Fortitude, not suffering Mammon to be their Master, but keeping him in his Place, at a proper Distance, as their Servant ; so they are in a Capacity to serve God, their Lord and Master, and chiefest Sovereign, and also his Church and People in their respective Places. This kind of honourable Tradesmen, being above all other Things concern'd to improve their Talents of Grace, dare not easily omit attending their religious Meetings, either on the First-days, or other Days of the Week ; yea, some have even shut up their Shops during the Meeting-time on the Week-days, lest their Shops should have shut them up, and debarr'd them from*



*from the Enjoyment of Christ's Company with the two or three met in his Name: May not we account these like faithful Abraham, who said to his Servants upon a weighty Occasion, Abide ye here, and I and the Lad will go yonder and worship, and come again to you. When this Sort of highly valuable Tradesmen are occasionally call'd abroad, and are Riding their Circuits among their Chapmen, they endeavour, I believe, to get to as many Meetings, even on the Week-days, as they well can: These have good ground to hope for and expect the Blessing of kind Providence to attend their honest Endeavours.*

*We have also ground to fear, that too many under our Name keep and frequent unsuitable Company, taking more Pleasure in the Society of Winebibbers, at the Tavern or Alehouse, than with the two or three at the Meeting, waiting for the Appearing of blessed Jesus.*

*Moreover, another afflicting sorrowful Disorder, and, I fear, a growing Evil, in these Times of Liberty and Ease from Persecution, is Mixt-Marriages, which generally usher Confusion, Trouble and Perplexity into Families and the Society, much grieving, and almost (if not quite) breaking the Hearts of good Parents, so that many anxious Fathers and Mothers, observing with Sorrow the wide Courses which many are taking, do in Effect, frequently revolve in their pensive Hearts that mournful Query of solicitous Rebekah of old, —*

If my Child or Children do as such and such have done, what good shall my Life do me!

*Again, 'tis much to be fear'd there are some (I wish I had ground to say there are none) guilty of that absolute and absurd Contradiction of professing the peaceable Spirit of meek Jesus, the King of Salem, and the Prince of Peace, and at the same time are litigious and contentious Persons, seeming to delight in Strife, and striving for Mastery, either in the Church, or among Neighbours, or, it may be, sometimes both. — The Eyes of the People have long been, and still are upon us, and considering the Extent of our high Profession, have, and do make their Remarks upon us, and can quickly observe when our Conduct is consistent with our profess'd Principles, and when repugnant thereto, either in Habit, Speech or Deportment. Have not some been ready to make the following Observations? Such an one is an honest primitive Quaker, his or her Dress, Address, and whole Conduct, agree to what he or she professeth. But such and such are Modern, fashionable Quakers, they profess the Spirit, yet, it is plain they live after the Flesh; so they are but Nominal Quakers.*

*Now inasmuch as the Continuance of the above mention'd Errors (and all others) are owing to, and caused by Mens slighting and disregarding the spiritual Appearance and refining Work of Christ in their Hearts, who is now come in Spirit to put an End to Sin, and to finish Transgression, to make Reconciliation, to bring in everlasting Righteousness; and*

and inasmuch as he hath promised his blessed Presence to those who, though very few in Number, meet in his Name, I have in much good Will wrote the following Lines for the Encouragement of the faithful and diligent, and for the rousing, if possible, the remiss and negligent, to that highly necessary and profitable Duty of rightly attending religious Meetings, where he hath promised to be in the Midst of such Meeters : So that Mens neglecting being the Cause of these their continued Disorders (as Christ said, — While Men slept, an Enemy did Mischief in the Field) this being discontinued, and a vigilant Diligence being used in the room thereof, that evil Cause being thus taken away, the evil Effects thereof might consequently cease.

But in case, after these my honest Endeavours and Labours of Love, I should be blamed for making the following Remarks, or producing particular Instances of the bad Effects commonly attending the forsaking of religious Meetings, as though I exposed the Weakness subsisting in our Society ; I assure thee, friendly Reader, I am far from upbraiding any of my Friends with their Failures, but in good Will to the Cause, and the Souls of all, I found myself engag'd to write something on these Neglects and Disorders, and the pernicious Consequences thereof, which long before I pen'd these Lines, were too notorious, being plainly exposed by the very Persons themselves, found in the Errors spoken of here, and in the subsequent Lines ; so that the Remarks made, and the Instances produced of the Deficiencies  
of



Isa. lviii.

*of any of the Professors of Truth, proceed not from ill Will, or were hidden Things heretofore, and now brought to Light, but alas ! have long been conspicuous and noted by many. For notwithstanding the Prophet of old was commanded on this wise, Cry aloud, and spare not, &c. yet I should be very sorry from hence, to presume to say or write any thing against the real Interest of the good and great Cause, or to the Prejudice of any Man's Person, Condition or Character, but compassionating my Brethrens Ailings and Failings, am rather ready to cry out, Tell it not in Gath, publish it not in Ashkelon.*

*In much Humility and good Will to the Souls of all, I cast my Bread upon the Waters, and subscribe myself,*

Thy really affectionate Friend,

DAVID HALL.

TO



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TO ALL THE  
 PROFESSORS  
 OF THE  
 Blessed Truth,

Wheresoever the subsequent Lines may come.

DEAR FRIENDS,

**I**N the universal Love of the glorious Gospel of Christ, which ever breathes out, *Glory to God in the highest, on Earth Peace, and good Will towards Men*, I cordially salute you, and therein take Freedom humbly to offer the following Observations to your solid Consideration.

Notwithstanding, with much Comfort I firmly hope, we have a large Number in our Society in a good degree faithful to the Principle of Truth we profess, giving Diligence *to make their Calling and Election sure*, walking *circumspectly and honestly as in the Day*, both with regard to their moral and religious Conversation, though not without their respective Exercises on divers Accounts, not daring to forsake the *assembling*

*bling of themselves together whilst capable ; for the Encouragement of all such beloved Brethren and Sisters, wheresoever their Lots are cast, (to whom my Heart is nearly knit in the Unity of the Spirit and the Bond of Peace) it springs up in my Mind to remind them of the Apostle's*

Gal. vi. 9. *tender Advice,—Let us not be weary in well-doing, for in due Season we shall reap if we faint*

James v. 7, 8. *not. Be patient therefore, Brethren, unto the Coming of the Lord. Behold the Husbandman waiteth for the precious Fruit of the Earth, and bath long Patience for it, until he receive the early and latter Rain. Be ye also patient ; stablish*

*your Hearts, for the Coming of the Lord draweth*

1 Pet. i. 13. *nigh. Wherefore gird up the Loins of your Mind, be sober, and hope to the End, for the Grace that is to be brought unto you at the Revelation of Jesus*

1 Cor. xvi. 13, 14. *Christ. Watch ye, stand fast in the Faith, quit you like Men ; be strong. Let all your Things be done with Charity.*

Yet nevertheless, for the Sake of some, yea, alas ! (with Regret be it spoken) many of the Professors of the blessed Truth, who thro' Coldness, Lukewarmness, Inconsiderateness, Indolence, and the want of a true Hunger and Thirst after Righteousness, (occasioned by their *neglecting* the Work and Guidance of the Spirit of Truth they profess) are become very remiss and negligent in this highly and necessary and reasonable Duty of *attending* religious Meetings on Week-days, as well as First-days, I find it to rise in my Heart, in much good Will, to  
recommend

recommend the following Observations to their serious Notice and Consideration.

1<sup>st</sup>. Inſomuch as Almighty God, our faithful and righteous Creator, hath placed us in a Station abſolutely dependent on him, *in whom we live, and move, and have our Being*, in whole Hand and Diſpoſal we, our Lives, Health, Abilities both of Body and Mind, our Preſervation, our Protection, Support, Favours, Privileges and Enjoyments, both Temporal and Spiritual are, we being, as it were, Tenants at Will, having no known Leaſe of our Time, or Command of any Thing, we are under moſt reaſonable and cloſe Obligations to behave ourſelves as wholly dependent Creatures, humbly and honeſtly to pay due Homage and Obedience to him our gracious and bountiful Sovereign, Lord and Benefactor, for all his unmerited Favours we enjoy under him, in faithfully anſwering his Requirings, in *doing juſtly, loving Mercy, and walking humbly with him*; which three Articles briefly contain all our moral and religious Duties, which none rightly perform who are negligent in attending Meetings for divine Worſhip.

2<sup>dly</sup>. May it be remembered, that in the preceeding Diſpenſations the Lord God requir'd of his People, and commanded them ſtrictly to obſerve divers Convocations, and Feaſt-days; as the Feaſt of *Paſſover*; ſolemn Feaſts and Faſts, as the Feaſt of the *Tabernacles*, of *unleavened Bread*, of *Weeks*, of *Solemn-days* and *Aſſemblies*; in the ſincere and devout Obſervation whereof the  
 People



Joel ii. 15, People of God were accepted of him. — Blow  
 16. the Trumpet in Zion, saith the Prophet ; *sanctify a Fast, call a solemn Assembly. Gather the People : Sanctify the Congregation : Assemble the Elders ; gather the Children, and those that suck the Breasts : Let the Bridegroom go forth of his Chamber, and the Bride out of her Closet.*——

Zech. viii. 19. Thus saith the Lord of Hosts ; the Fast of the fourth Month, and the Fast of the fifth, and the Fast of the seventh, and the Fast of the tenth, shall be to the House of Judah Joy and Gladness, and chearful Feasts ; therefore love the Truth and Peace. But the Neglect and slighting thereof displeased God, and turn'd much to their own Disadvantage, as being the sorrowful Effect of their Declension, Captivity and Servitude, thro' their Disobedience to the Lord. Judah, saith the Text, is gone into Captivity, &c. The Ways of Zion do mourn, because none come to the solemn Feasts : All her Gates are desolate, her Priests sigh, her Virgins are afflicted, and she is in Bitterness.

3dly. 'Tis worthy our serious Notice and Consideration, how acceptable and pleasing to the Lord the Meetings, Communications, and the very Thoughts of those that fear'd him, and what peculiar Regard and tender Respect he had, what precious Promises he made unto them in those deprav'd Times, wherein Irreligion so much prevail'd, that the Proud were call'd happy ; yea, they that wrought Wickedness were set up ; yea, they that tempted God were even delivered : Then, saith the Prophet Malachi, they that



*that fear'd the Lord, spake often one to another,* Mal. iii. 16, 17.  
 (whence we may conclude they were met together) *and the Lord hearken'd and heard it, and a Book of Remembrance was written before him for them that feared the Lord, and that thought upon his Name. And they shall be mine, saith the Lord of Hosts, in that Day when I make up my Jewels; and I will spare them as a Man spareth his own Son that serveth him. The Passover was so strictly enjoin'd, that it was commanded on this wise, viz. The Man that is clean, and is not in* Numb. ix 13, 14.  
*a Journey, and forbeareth to keep the Passover, even the same Soul shall be cut off from his People; because he brought not the Offering of the Lord in his appointed Season: That Man shall bear his Sin. And if a Stranger shall sojourn among you, and will keep the Passover unto the Lord, according to the Ordinance of the Passover, and according to the Manner thereof, so he shall do: Ye shall have one Ordinance, both for the Stranger, and for him that was born in the Land.*

Yet such was, and now is, the Mercy and Justice of God, that he neither ever did, nor now doth, require any Thing unreasonable or impracticable, for he condescended to allow a *second Passover* to such as were necessarily depriv'd of appearing at the First, by reason of Indisposition, through Uncleaness, or Absence in a Journey afar off.

4thly. Let us now come to the glorious Dispensation of the Gospel that we live in, wherein Christ, the Author thereof, our glorious high Priest and blessed Mediator, himself speaks  
 unto

Mat.  
xviii. 20.

unto the Churches, who is the compleat Antitype, in whom all the Types, Shadows and Figures concenter ; and let it be with solemn Reverence, and all due Regard, humbly observed, that he hath graciously promis'd on this wise, *Where two or three are gathered together in my Name, there am I in the Midst of them. I beseech you, therefore,*

Rom. xii.  
1.

*Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto*

Heb. x.  
25.

*God, which is your reasonable Service. Not forsaking the assembling of ourselves together, as the Manner of some is ; but exhorting one another, and so much the more, as ye see the Day approaching.*

Now, dear Friends, have we not some ground to fear, that so many as under the Profession of the blessed Truth, who do, whilst in Health and Strength sadly neglect the attending of religious Meetings, so much encouraged by the Promise above, are not truly obedient, but neglecting their own Mercies, by so slighting our glorious high Priest, and his blessed Company with his two or three gathered in his Name. Oh ! that all the Professors of Truth were rightly concern'd duly to regard the said gracious Promise, with the full Extent and Conditions thereof ; and also to reduce to Practice the Advice of the Apostle, *Purge out therefore the old Leaven, that ye may be a new Lump ; as ye are unleavened. For even Christ our Pass-over is sacrificed for us. Therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.*

1 Cor. v.  
7, 8.

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May it therefore, I say, be humbly remembered, how this our gracious high Priest hath not only promised his Attendance, and most worthy Company, where two or three are gathered in his Name, (as above) but hath also mercifully and tenderly invited needy Souls unto him, on this wise,—*Come unto me all ye that labour and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me ; for I am meek and lowly in Heart, and ye shall find Rest unto your Souls : For my Yoke is easy, and my Burden is light.* And again, his Call is repeated,—*In the last Day, that great Day of the Feast, Jesus stood, and cry'd, saying, If any Man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. But this spake he of the Spirit, which they that believe on him should receive, &c.* Mat. xi. 28, 29, 30.

5thly. May it be added to the Premises, how that soon after the breaking forth of the blessed Truth, after the long and dark Night of Apostacy, our ancient Friends in the Morning of the Day, finding a conscientious Concern upon them to decline the Formalities then run into, retir'd and met together to wait upon the Lord, to know and witness the fulfilling of that blessed Promise of Christ to his Disciples, — *But the Comforter which is the holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you.* — As they were (we have good ground certainly to believe) led into John vii. 37, 38, 39.



this Practice, and by the same also mercifully regarded and protected therein, through many and great Sufferings, occasioned by the penal Laws then in Force against those that dissented from the national Church, established by Law; so that our dear Fore-fathers and ancient faithful Friends, conscientiously then attended religious Meetings, both on First-days and other Days of the Week, under the Hazard of their Lives, Liberties and Estates; yea, I say, they flock'd to Meetings as Doves to the Windows, though sometimes a good many Miles distant, and found great Peace in so doing, and the enriching Blessing of God to attend them, and often their Offspring too: So in Time, as they increased, by the Direction and sweet Influence of the blessed Spirit, they were engag'd to appoint and settle Meetings here and there, as in the Wisdom of Truth they saw convenient, both on First-days and other Days of the Week; and when they were haled from their Meetings to Prisons, they had often precious Meetings there, and found those Places, as *Jacob* said of *Bethel*, on his Pillow of Stone, to be to them as the *House of God*, and *Gate of Heaven*, being made to sing in the Prison as *Paul* and *Silas* did, when their Legs were in the Stocks, by the then secular Powers.

Now, therefore, I beseech all that profess the ever blessed Truth, and especially those that are remiss in this important and so material a Duty, now before us, duly to remember, and truly consider, how wonderfully the Lord hath wrought



wrought for his Church and People, how he hath turn'd the Hearts of Kings, and, in effect, hath said to them, — *Touch not mine Anointed, do my Prophets no Harm.* What peaceable calm Times have we long enjoy'd, with respect to those violent Storms and rugged Billows of Persecution aforesaid ! Are not we now both tolerated and protected in keeping our religious Meetings ! What then will become of those poor Professors of the unchangeable Truth, who, in this Time of Tranquility, and, as I may say, Sabbath-day of Rest from the aforementioned Probations, are taking their Flight from the refining Work and Baptism of the holy Spirit they are making a Profession of, into the inordinate Cares or Pleasures of this World, or into Indolence, Indifferency and Lukewarmness, touching the vital Part of Religion, so as miserably to forsake (or at least too much neglect) the assembling of themselves together, in order to worship and pay due Homage to the bountiful Author of all our unmerited Mercies, temporal and spiritual !

Insomuch, therefore, as the divine Minister of the Sanctuary and true Tabernacle, which God hath pitch'd and not Man, hath so reasonably afforded us such great Encouragement to attend religious Meetings, though consisting of very few in Number, and hath shewn so undeniably and indisputably his peculiar Approbation thereof, by that gracious and special Promise of his vouchsafing to be present with the two or three that so meet : The same Duty being also urg'd and

Heb. x.  
24. 25.

earnestly recommended by the Apostle to the Believers of his Day, that they should not forsake the *Assembling* of themselves together, as the Manner of some in those Times was, and, alas! of too many in these Days, though so highly favoured: *And let us consider, saith he, one another to provoke unto Love and to good Works: Not forsaking the Assembling of ourselves together, as the Manner of some is, but exhorting one another, and so much the more, as ye see the Day approaching.*—And likewise remembering how the same Apostle fervently and pathetically addressed the *Roman Church*, exciting them to pious and devout Performance of this their reasonable Service, reminding them of the signal *Mercies of God*, as a pressing and cogent Argument, moving grateful and truly considerate Persons to the faithful Performance of their reasonable Duties to their merciful Benefactor, and the glorious Donor of all their Enjoyments, express'd his Address on this wise,—*I beseech you, therefore, (as above hinted) Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.* May we not safely conclude, that the right attending of Assemblies for divine Worship, is both a Duty acceptable unto God, and signally advantageous unto our Souls; and that, as this is an indispensable Duty (whilst we are in Health and Strength and at Liberty) therefore the Omission of this weighty Service is of dangerous Consequence.—*Then were assembled unto me* (saith *Ezra*, that deeply concern'd Servant of the

Rom. xii.  
1.

Ezra ix.  
4.

the Lord) every one that trembleth at the Words of the God of Israel. The true hearted Quakers then did and now do (whilst Strength and Liberty do permit) assemble in order to obtain Help and Relief from the Lord, to worship him in Spirit and Truth, to enjoy the sweet and edifying Communion one with another, as Members of one Body, by feeling the one quickening Spirit from the holy Head, the living Circulation of the Blood of Christ.

And now, my Friends, may I take Freedom to make the following Remarks.

1<sup>st</sup>. It hath been objected by some on this wise, *That as the Sabbath was but one Day in the Week commanded and set apart for divine Service, in the Time of the Mosaick Law, what need so much ado about Week-day's Meetings now?* To which very weak and poor Objection, I shall in the first Place answer thus: Suppose there had been in that Dispensation no other Day but the Seventh in each Week, appointed by the Lord, wherein his People should cease from servile Work, and devoutly and solemnly perform Worship to him; yet in this gospel Dispensation we are, or ought to be, brought much nearer to God, and be much more devout and spiritually minded, according to the Apostle's Testimony, — *For the Law made nothing perfect, but the* Heb. vii. *bringing in of a better Hope did, by the which we* 19. *draw nigh unto God.* Besides, the Solemnities and holy Convocations, above mention'd, sufficiently refute the aforesaid very weak Plea and Objection, which Solemnities were to be observ'd



by the Lord's People in that Dispensation ; the Neglectors whereof were to be taken Notice of, and call'd to an Account. What Apology then, I say, shall those make, or how shall they answer it, who are remiss and negligent in observing and attending the solemn Meetings and Assemblies in this glorious Gospel Day ?

2dly. Some may perhaps object, and seem to endeavour to excuse themselves in this Kind of Negligence, and Omission of so necessary and profitable a Duty, as we are, in much good Will to the Cause of Truth and the Souls of its Professors, treating of, by alledging, *That their Meeting is so small, or, that they have no publick Minister settled therein, they may perhaps scarce think it worth their while constantly to attend the same.* *Answ.* Are not there two or three ? If so many, Christ hath promised them his blessed Company, if met in a right Mind, who being the most excellent Minister of the Sanctuary and true Tabernacle, which God hath pitched and not Man, without whom, the greatest of instrumental Ministers can do nothing, are of no Service : But this most powerful, most merciful, and most glorious high Priest, and heavenly Minister, appears with his People and Flock, according to his gracious Promise ; he can when he pleases, whose Time is the best Time, effectually and suitably supply all the Wants of his true Followers, without instrumental Ministers, (although we own, and humbly confess, that the Ministry of the Gospel, by and thro' Instruments influenced and actuated by the abovesaid  
all-powerful

all-powerful Minister, hath been, is, and ever will be of singular Service to the Husbandry, Heritage and Plantation of God, as it's rightly applied) and therefore ought to be valued in its Place.—But oh, alas! how do those ungrateful Creatures undervalue and put a Slight upon our blessed Mediator of this new Covenant, our Physician of the greatest Value, the Bishop of our Souls, and our Saviour, who hath shed his precious Blood, and given his Life a Ransom for us, that in any wise can find in their Heart to omit the attending even small Meetings, though without any instrumental Minister, when he hath upon most reasonable Conditions promised his Life-giving Presence there.

3dly. As the true-hearted and faithful Followers of humble Jesus find it their indispensable Duty, and peculiar Interest, to attend religious Meetings, whether they be great or small, whether they have in them instrumental Ministers, or they have none, both on First-days and other Days of the Week, they grow and prosper in the Truth, even in the Root of true Religion, and are very often signally bless'd and favour'd by kind Providence, even in the Things of this Life, and come up in the real Improvement of their Talents, and consequently in their respective Services in the Church, enjoying their Peace whilst in Health, and the Aboundings thereof when on sick and dying Beds; whilst, on the other hand, those poor unthinking Professors of Truth, who, by neglecting the Work thereof in their own Hearts,

become slack and backward in the attending of Meetings for divine Worship, letting in Reasonings, and probably the vain Allegations above-said, they don't thrive in the true Religion, and seem also sometimes blasted, as touching their Success in temporal Affairs, are of little or no Help (but rather Nufances) in the Society, and often are made to bewail their past Negligence on sick and dying Beds, of which more hereafter.

Divers remarkable Instances of the peculiar Blessing of kind Providence attending the Professors of Truth, who witness'd the real Work thereof in their own Hearts, and were obedient to its Requirings, have occur'd to my particular Notice in my Pilgrimage ; one whereof I may here mention.

A certain worthy ancient Minister gave, in my Audience, the following Relation, “ That  
 “ in his young Years, (having been from his  
 “ Childhood educated in the Way of the na-  
 “ tional Church) being favour'd with the mer-  
 “ ciful Visitation of the Lord, he became un-  
 “ easy with the traditional Singings and super-  
 “ ficial Formalities used in the said Commu-  
 “ nion ; whereupon seeking and enquiring for  
 “ the right Way of Worship acceptable unto  
 “ God, he dropp'd into a small Meeting of  
 “ Friends, wherein no instrumental Ministry  
 “ (as I remember) was heard that Day ; yet  
 “ nevertheless the seeking Youth was made con-  
 “ trite, melted, and throughly convinc'd of the  
 “ Truth in that silent Meeting :” (The like  
 Account



Account I have also heard concerning the Convincement of some others) “ And thenceforward, persevering under an awful Regard to that gracious Hand that had so visited him, he grew in Grace and the saving Knowledge of God ; who, being of poor and low Circumstances, as to Things of this Life, was oblig’d to labour hard for his Bread, and, being a Taylor by Trade, was often obliged to work at other Peoples Houses, yet could not be easy to omit Week-day Meetings, but laying aside his Work, was engag’d to walk often a pretty Way to Week-day Meetings ; yet such was his Diligence and Industry before and after the said Meetings, that those he work’d for desir’d no Allowance or Abatement for the Time spent on Account of the said Meetings. Some Time after this he married a young Woman convinc’d of the Truth a little while before. Now the Storms of Persecution rose high, and having now and then a Meeting in his House, (being himself in the ministerial Capacity) they cheerfully suffer’d the Spoiling of their Goods for Truth’s Sake, and were stripp’d very bare as to Temporals, having two small Children, and his Wife with Child of the third ; yet keeping faithful, according to the best of their Knowledge and Ability, and consequently not daring to be remiss or indifferent in that important Duty of attending religious Meetings, they were bless’d every Way, and their little Oil and Meal were thereby render’d capable  
“ to

“ to answer all just Demands, and moreover to  
 “ make many little Cakes for the Prophets of  
 “ the Lord, having all along a Place and House  
 “ of Reception and Hospitality for his Messen-  
 “ gers to the Day of their Death, which was  
 “ in Peace inexpressible.”

On the other hand many, by the wretched Indifferency about spiritual and religious Matters, (though it may be at the same Time pretty staunch Moralists) have become guilty of this miserable Deficiency of neglecting or forsaking the assembling themselves, in order to perform divine Worship on Week-days, and some have so lamentably been prevail'd upon by that Indisposition of Lukewarmness, or by the surfeiting and choaking Cares of this World, the Deceitfulness of Riches, or the Love of other Things, (or it may be in some weak Persons, by taking a Disgust against some Minister, Friend or Friends of the Meeting) have shamefully absented religious Assemblies, even often on the First-days of the Week, absolutely contrary to the Laws of God, the Laws of the Land, and the repeated Advices and well known Rules of the Society, they would unreasonably be accounted Members of. But alas ! alas ! such are in a miserable dwindling State and Habit of Soul, laying a Foundation for future Repentance, Anguish and Tribulation ; many piteous Instances of this Kind have appear'd (and peradventure some such may at this Day be found) under the Profession of the Truth ; one of

of which I shall here take Freedom to mention, as a Caution worthy to be taken Notice of.

“ A certain young Man, as I remember, beginning Trade and Business for himself, was thereby so engross’d and hurried in his anxious Mind, that he too much omitted the attending of religious Meetings ; but being attack’d by Sickness, and brought to a Bed of Languishing, his past Negligence became his Burden, under the Sense of which he groan’d and bemoan’d himself, and being ask’d by a Friend the Cause of his so great Distress of Mind, he answer’d, *It was because he had been too remiss in going to Meetings, especially Week-day Meetings ; but added, that if the Lord would be pleas’d to raise him up again to his former State of Health, he would for the future be more careful and more diligent in that important Duty.*”

Oh ! therefore that all in Time of Liberty, Health and Strength of Body, may consider their own both Duty and Interest in this respect, as that they may not suffer themselves, through too eager Pursuit of, or too close Attachment to the Enjoyments of this fading World, or supine Indolence, to be depriv’d thereby of the many Gospel Privileges offer’d unto us, of which the peaceable Enjoyment of our religious Meetings is one of great Worth, and always so accounted and highly valued by the faithful and truly thoughtful People of God.

4thly.



4thly. Besides what's afore said touching the great Disadvantage that accrues to those Particulars, who are found deficient in this momentous Duty now treated of, they are bad Examples to the young People and others, and especially those who have Children coming up, and perhaps Servants under their Care too, being in the Station of Governors of Families, (as they are evidently negligent) lose their Authority, and render themselves bad Precedents to their Children and Servants, and so, as such, can't give effectual Precepts and Advice to their Families, but alas! through their dismal Neglect and Indolence, their poor Children, being too much left to themselves, often prove Libertines, and run to Ruin. How then shall such unfaithful Parents in the Day of Account answer for these Neglects, both with respect to their own Particulars, and poor Families, and the Meetings they belong, to which if they had been honestly concern'd, they might have been of good Service? Shall not such unjust Stewards be called to an Account? Oh! that all Parents of Children, and Governors of Families, would seriously and timely consider how pleasing and acceptable to the Lord *Abraham's* Care and Concern for his Children, and for those under his immediate Care was! *Shall I, said the Lord, hide from Abraham that Thing which I do? For I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord.*

Gen.  
xviii. 17,  
19.

All those that meet, I say, *in the Name of* Jesus, that is, under a truly awful, religious and conscientious Concern of Mind, don't only perform their reasonable Service to God, and so reap his Peace and Blessing, but are of singular Help and Comfort to the true-hearted in the Meeting ; whilst the absent Worldlings, being as miserable Comforters, are neither just and honest to God, to themselves, nor to their Friends and Families : Manifold, therefore, I say, are the Obligations we are all under, and more especially we that have Children and Families, to come up in the honest Discharge of that our reasonable Service, *viz.* both with regard to the due Performance of, *1st*, Our Duties to God ; *2dly*, To our Children and Families ; *3dly*. To the Meetings we respectively belong ; and *4thly*, That we may bear our Testimony openly to all Beholders, in assembling ourselves to wait upon, and worship the Father in Spirit and in Truth, even on Week-days as well as First-days.

*5thly*. It is almost surprizing to observe, how divers Professors of Truth, who seem very disregardful of Christ's glorious Promise, which they plainly discover by their slighting and absenting Meetings, where two or three are met ; yet if a noted publick Friend appoints a Meeting, how such are rais'd on the Wing, and flock to hear him, and sometimes follow him to the next Meeting. Now although we ought certainly, whilst capable, willingly and thankfully to give the Lord's Messengers and Ambassadors our Company, and seriously hear, and rightly apply  
their

their Messages; yet insomuch as blessed Jesus, our great and good Lord and Master, hath promised to be in the Midst of two or three rightly met, we ought to prefer him above all; I say, without slighting or undervaluing the least Servant who bringeth glad Tidings, whose very Feet are beautiful upon the Mountains: But they plainly appear to neglect and slight the most glorious Minister and high Priest, who too seldom attend small Meetings, pursuant to his said conditional Promise, and (as it were) Appointment.

I would by no means have my Reader to suppose, by what's afore said, that I am blaming my Friends for accompanying the Messengers of the Lord to the next Meeting, for that's a Brotherly Duty, which I myself took great Delight in, whilst in Health and Strength in my younger Years, and would encourage the right Minded in so doing; neither would I hereby discourage any, who having been Neglectors of Week-day's Meetings, may find themselves awaken'd and rous'd up by any Instrument: I would not, I say, discourage such from going along with such a Friend to the next Meeting, or further, as the Cords of Truth may draw him, and to keep close to that divine Touch and Influence they have been favour'd with, through the Ministry of the said Instrument, which they may undoubtedly find renewed and increas'd, as they humbly retire to the Master and Spring of all Good in their own Hearts, who hath promis'd to be with the two or three,  
who



who are, or shall be, rightly gather'd, when such instrumental Ministers may be far absent, or even removed from us (by Death.) The great and good Shepherd, speaking of himself and his Flock, saith thus ; *When he putteth forth his own* John x. 4. *Sheep, he goeth before them, and the Sheep follow him, for they know his Voice.* Whenever therefore he putteth forth any, old or young, Masters or Servants, rich or poor, and goeth before them, let them readily go forth and follow him. We heartily wish they may grow and prosper ; yet I must say, wheresoever any Professors of Truth are found and observ'd from Time to Time to neglect or forsake, or at least, don't duly attend their respective Meetings at Home, both on First-days and other Days of the Week ; and yet it may be are forward to attend *Monthly, General,* and sometimes probably *Quarterly-meetings*, may not such their Proceedings be justly accounted irregular and preposterous ? Or how can we expect those can be of real Service at Monthly and Quarterly-meetings, who slight and forsake the Meetings they belong to at Home ? It is much desired therefore, that all professing the blessed Principle of Truth, in whatsoever Stations or Vocations they are placed, may let the Harms of others be their seasonable Caution, that they may be effectually rous'd up and excited to Diligence in the honest Performance of this weighty Duty, now spoken of in much good Will to Souls, the right Discharge whereof has often been, and is, attended with the enriching Blessing of kind Providence in spiritual Things, and

and sometimes in temporal, and the Neglect thereof is attended with Leanness of Soul, with many Disappointments and Disadvantages.

Luke  
xxiii. 28.

And further, with regard to that great Duty Friends owe to their Children, in the due Nurture and Education of them, to which they are bound by the Laws of God and Nature : We ought in the first Place to look well to ourselves, and then to our Children ; *Daughters of Jerusalem, weep not for me, said Christ, but weep for yourselves and for your Children.* How shall any be rightly concern'd for their Children, who are negligent touching their own Conditions ? 'Tis to be fear'd the wide Courses of many Children have been often occasion'd (in great measure) by the Indolence and Irreligion of their Parents. I can't well omit taking Notice of one Stripling, whose Parents were Professors of Truth, rich in Things of this Life ; yet alas ! these Parents, being themselves too remiss in attending Week-day Meetings, and consequently not good Examples, did not train up their Son in the Performance of that Duty, wherein they themselves were deficient : So he grew up so much indulg'd in Liberty, that I was credibly inform'd he has been seen, even in the very Time of the Meeting, which was held near their Dwelling-house, to walk into the Fields with his Fowling-piece, &c. But oh ! what was the Consequence of such irreligious Proceedings and Liberties ; this Youth became rather an Affliction than a Comfort to Friends, liv'd fast as a Libertine, and died soon in the  
Flower

Flower of his Age : Which sorrowful Remarks I make with much Awe, Humility and Reverence.

6thly. Some Professors of Truth, as hinted before, have betray'd so much Indiscretion, and unmortified Temper of Mind, as to absent religious Meetings, and it may be, Meetings of Business too, through some Dislike or Offence taken against some particular Friend or Friends, or perhaps against some Steps in the Discipline, or it may be, against the Minister belonging to the Meeting ; which unjustifiable Steps lead to Confusion, the Loss of Unity with the Society, and oftentimes is attended with great Disadvantage to the immortal Souls of these unhappy Persons, who foolishly fall into so bad a Practice ; and besides all this, it affords a very bad Example to the young People (especially) whose quick Eyes are upon them, and these their By-steps, and will very likely make shrew'd Remarks on such Misconduct, which is grievous to all good Men that behold it, but most pernicious to those guilty thereof ; of whom we may say, *Wrath killeth the foolish Man, and Job v. 2. Envy slayeth the silly One.*

7thly. As the truly concern'd and faithful Friends to what they profess, do, whilst capable thereof, find it their incumbent Duty diligently to attend Meetings, both on First-days and other Days of the Week ; so 'tis their Care both to observe, as much as they well can, the Hour appointed for the Gathering of the Meetings, and also when there, to sit under a fervent



and inward Concern, that they may be made sensible of the fulfilling of Christ's gracious Promise abovesaid, that *Christ will be in the Midst of them that meet in his Name* ; while on the other hand, many careless and lukewarm Professors are both slack in meeting together, and when they do come, often come very late and stragling, and when met, sit too much unconcerned, if not sleeping, whilst the Honest-hearted are in a deep Travail, and perhaps weeping ; to whom those negligent Professors are so far from being Help-meets, that they are too often a Burden to others truly concern'd, yet, alas ! the greatest Loss and Disadvantage is to their own Souls ; so that, tho' they go at Times to religious Assemblies, they don't reap that spiritual Benefit that they might do, because they *do not diligently sow to the Spirit*. Therefore, as faithful Friends, truly concern'd to improve their Time and Talents, find Meetings of Worship, Times and Places of Improvement, Pleasure and Profit ; and, therefore are like careful, industrious Tradesmen, very desirous, though through some Difficulties, to attend those Places, where the most Gain and Advantage may be in all Likelihood obtain'd. But pray how should they, who thro' the Neglect of their Talents of Grace and Truth, find little or nothing of either Profit or Pleasure in religious Meetings, be desirous to press through Crowds to get to them ? Nay, may we not safely conclude those, who are remiss in getting to religious Meetings, do not experience (by reason of their own Neglect of the Gift of Grace) that  
sweet

sweet and excellent Gain of Godliness, which the faithful do, and therefore may probably think it scarce worth their while to take much pains about such a Matter ; when it is very likely the same Persons, in case they had ground to hope they could gain a Sum of Money, or make a considerable Improvement of their temporal Stock, in the Way of their outward Business, would be very careful not to miss the Opportunity, altho' they can scarce be prevailed upon to use such Endeavours for the obtaining the most blessed, most excellent Company and Presence of *Jesus*, our glorious high Priest, our Saviour, the King of *Salem*, and the Prince of Peace, though so lovingly invited by him. May not they, who slight such a gracious Promise, apply to themselves those Words of the Almighty,—*They that* <sup>1 Sam. ii.</sup> *despise me shall be lightly esteem'd.* On the other <sup>30.</sup> hand, may not the true and faithful Attenders of religious Assemblies, by Faith lay hold on that Promise,—*Them that honour me, I will honour.* And likewise receive Consolation and Encouragement from these Words of Christ,—*Fear not* <sup>Luke xii.</sup> *little Flock, for it's your Father's good Pleasure to* <sup>32.</sup> *give you the Kingdom.* Faithful Friends forecast their Business so as nothing, so far as in them lies, may interfere and hinder them from attending Week-day Meetings. Do not we generally know on what Day the Week-day Meetings will fall ? We ought therefore, I say, so to forecast, and as much as we can, to order our temporal Affairs, that nothing, which may be well done on another Day, may be suffer'd to fall in

our Way as an Impediment to hinder us from meeting with Christ and his two or three. If I attend religious Meetings only on such Days, wherein the very Laws of the Land suffer no Fairs or Markets to be held, nor will allow me to open my Shop, or to be engag'd in servile Work: If, I say, I serve (or pretend to serve) God in religious Assemblies on those Days only, on which the Laws of the Land do not allow me actually to labour for the Things of this World, *what Reward have I?*

Prov.  
xxii. 6.

8thly. As King Solomon adviseth,—*Train up a Child in the Way he should go, &c.* It is fully believ'd by a large Cloud of living Witnesses, that as Men should go to, and diligently attend Meetings for divine Worship; so even Children ought to be train'd up in attending such Assemblies, when in the Wisdom of Truth, pious Parents, Guardians and Schoolmasters may see convenient and suitable, not at all doubting, but all those that have these tender Plants under their Care, as they mind their own Conditions and Growths in Grace, will be moved and help'd prudently and gradually to train them towards (and in due Time in) the real Performance of this so important a Duty; neither over-driving the little Lambs, nor, through a too fond Indulgence or Carelessness, leaving them behind, or suffer them to loiter, but always watching over them with an Eye of Regard, in a due Consideration of their tender Age, Capacities and Circumstances. Being thus conducted, I don't much question but they will often find themselves  
engag'd



engag'd to bring the little Ones to Meetings at proper Times.

*Objection.* Some have objected to such Proposals on this wise,—*Let them first have Sense, and then bring them to Meetings.* *Answ.* He that was represented by a certain Housholder, who went out early in the Morning to hire Labourers into his Vineyard, hath often touch'd the tender Minds of Children in the early Part of their Time, and, as it were, in the Dawn and Morning of their Day; some about the sixth, seventh, eighth or tenth Year of their Age (or some sooner) have been graciously visited, broken and tender'd by the sweet Influences of him, who bless'd the little Children that were formerly brought unto him, commanding *that such should be suffer'd, and in no wise forbidden.* We cannot fix the Time of Childrens Visitations, whether at the third, sixth, or ninth Hour he shall be pleased to give them an Invitation out of the Marketplace into the Vineyard; however, it is firmly believ'd it's the indispensable Duty of Parents, School-masters, and those entrusted with the Nurture of Children, humbly to present them before the Lord in the solemn Meetings of Worship abovesaid, and fervently to beg his Blessing upon them, which I am sensible is and will be undoubtedly the Concern of all those Parents, &c. that are (or shall be) rightly concerned for their own Souls. But, oh! Friends, how can it be expected, that they who neglect their own States and Conditions, and their own respective Duties in attending Meetings, should be effectually

ally concern'd for, and rightly bring those up in the Nurture and Admonition of the Lord, who are under their Care? How should those Parents, who do not weep for themselves, rightly weep for their Children? *Weep not for me*, said Christ, to the lamenting Daughters of *Jerusalem*, *but weep for yourselves, and your Children*. Nay, some of those Parents, remiss in their Duty to God and their own Souls (in Regard to attending Meetings, &c.) and consequently to their Offspring, have too often rejected and taken amiss the Advice of their welwishing Friends, with respect to their Negligence, respecting their own Welfare, and consequently their Childrens Good. Some Parents, it may be, have gone to Meetings themselves, but have too often left their Children (or at least too many of them) at Home, expos'd, very likely, to unsuitable Company, and undue Liberties. Nay, some living in the Town where the First-day and Week-day Meetings were held, have both themselves and their Children too much forsaken the Assembling themselves together, especially on the Week-days, and perhaps some of those irreligious Professors would be sitting, or walking, or talking in the Street, during the Week-day Meeting-time, and when admonish'd to a more becoming Conduct, they have taken it amiss, and spurn'd violently against the Advice and the Adviser; and by such Behaviour it has been thought they have harden'd their Children against Friends. But, alas! those imprudent Creatures, both Elder and Younger,

Younger, have been attended with manifest Tokens of the great Loss they sustain'd thereby divers Ways. May therefore the Harms of others be our seasonable Precautions.

In Answer to the Objections some have made, or may make, *against bringing Children to religious Meetings*, scarce thinking them perhaps capable of receiving Profit therein, I much desire the Words and Observations of our worthy Friend *Robert Barclay*, in his Proposition of Worship, Pag. 359, 360, may be seriously consider'd, as follows : " And this Power would  
" sometimes also reach to, and wonderfully  
" work in Meetings, even in little Children, to  
" the Admiration and Astonishment of many."

When honest Parents have done what they could, or can do, on Account of their own and their dear Childrens Souls Welfare, all may be little enough ; but happy those poor Parents, who being tried with that exceeding bitter Cup, and heart-breaking Exercise, of having a prodigal Son or Daughter, can in Sincerity appeal unto the Lord, on this wise,—*Lord, thou knowest I have done my Best for my Children, both by humble Prayer and frequent Intercession with thee for them, as well as by Example and Precept, for their Preservation.*

But what will become of those unhappy Parents, who have afforded their Children neither good Examples nor Precepts, but disregarded the greatest Business of their Time, that is, of working out their own Salvation, and therefore have neglected (and by that Neglect



render'd themselves incapable) to bring up their Children in the Nurture and Admonition of the Lord? What, I say, will become of such Parents, when they see the Miscarriages and bad Courses of any of their Offspring, being conscious to themselves of their sinful Neglect touching their Education, and may be oblig'd to confess, and sorrowfully reflect on themselves for this their Deficiency, as being in some sort accessary to the Ruin of their poor Children.

I find in the Journal of our worthy Friend *Thomas Chalkley*, that he was sometimes concern'd to exhort Friends to bring their Children to Meetings, and educate them when young, in the Way they should go, that they might not depart from it when old; which I am persuaded faithful Friends have all along been (and still are) conscientiously concern'd to do, as being to them not a Matter of Indifferency, but ever esteem'd by them as their incumbent and paternal Duty. Don't we read that, besides the

Mat. xiv.  
21. five Thousand Men, Women and Children who followed, and were fed by Christ, even in a Wilderness or desert Place, when he appear'd amongst them in the Body of Flesh? Shall any therefore now be so unwise in these calm and quiet Times, wherein we may sit together peaceably and undisturbed in our religious Meetings, and wait for the spiritual Appearance of Christ: Can any, I say, be so unwise, as now to neglect religious Meetings? Should we not by all means, in point of Gratitude to our gracious God, in point of Justice to our own Souls,

Souls, our Children, Families, and our Friends, flock to our religious Meetings, both on First-days and other Days of the Week, taking our Children along with us, and allowing all reasonable Liberty to our Servants? But oh! how shall those answer for it at the great Day of Account, who are, or shall be found negligent in an Affair of so great Importance! The late and disorderly coming to Meetings of some of the Professors of Truth, who generally drop in, when those who carefully observe the Hour appointed have sitten perhaps Half an Hour, or most of an Hour, don't only interrupt and hurt the Meeting, but is a bad Example to the young People and others, but the greatest Loss is their own. This irregular Practice of coming late to Meetings is inconsistent with our Reputation as a religious Society, and contrary to the Practice of Friends in the Beginning, of whom we read, that not only those of advanced Years were good Examples in this Respect, but also that some of their Children, who were left at Home during their Parents Imprisonment for keeping up this Testimony, were concerned honourably to attend their religious Meetings, and were themselves also call'd in question by the secular Powers for this their *Christian* Testimony in those trying and proving Times? Shall therefore any, either Parents or Children, dare through Indolence and Lukewarmness, to be guilty of such Ingratitude in neglecting, or not duly attending religious Meetings in these peaceable Times,

Times, wherein there is, through the Mercy of kind Providence, a great Calm to the Churches.

Here I take Freedom to insert some sensible Expressions of some pious Children, a little before their Death, touching religious Meetings, as a convincing Argument that Children have received Benefit in attending them, and to obviate the Objections that some Parents have made, or may make, against the Concern of such Friends as advise Fathers and Mothers professing the Truth, to bring their Children to Meetings whilst young.

I. MARY POST, aged about eight Years, a little before her Death, express'd *her Delight in going to Meetings*. Piety promoted, Part V. pag. 87.

II. REBEKAH TOOVEY, aged about nine Years, said (near her Death) *she lov'd to go to Meetings; they were sweet to her*. Ibid. pag. 143.

III. WILLIAM FENNELL, aged about twelve Years when he dy'd, calling for his Sisters and Brother, (on his sick Bed) he exhorted them *to love Truth, and to go to Meetings, and think upon God and good Things, and the Lord would love them*.

'Tis plain therefore, that young Plants have often been, and may be, truly sensible of the singular Benefit to be reaped in religious Meetings.

*hthly*. 'Tis admirable to observe what Difficulties, even through Hail, Rain and Snow, up early and down late, will some Professors wade through,



through, in order to attend Markets and Fairs, but what small Matters will sometimes deter them from setting out to a religious Meeting. *I had, said one, intended to have been at such a Meeting, but there came a Shower of Rain, when I was just going off, and prevented me. May we not say to such a poor cool One, O thou of little Faith!*

Our worthy Friend *Thomas Chalkley* observes in his Journal, Pag. 324, that “ one *John Pickering*, the Governor of *Tortola*, made several new Forms to accommodate the People in religious Meetings in his own House, which he sent six Miles on Mens Heads, the Roads not being passable by Carriage, by Carts, &c. This I think worth noting, *says he*, that their Zeal may be had in Remembrance, and that ours may be stir’d up to a more religious Concern, who will scarce go six Steps to a religious Meeting, or will not go at all.”

*1othly.* When we remember and consider, as above observ’d, the heavy Exercises and deep Sufferings, Spoilings of Goods, Imprisonments, &c. our Fore-fathers were try’d with, and mercifully enabled faithfully and nobly to endure and go through with *Christian* Patience for their Testimonies-sake, in holding their religious Meetings. And when we also humbly consider, how our gracious God has rebuk’d the Storms of Persecution, and has caus’d a long Calm to his Church and People, this marvelous Work of the Lord ought never to be forgotten, but thankfully, and in deep Humility, ever to be remembered

remembred and duly acknowledg'd by all the Professors of Truth, by a Conduct truly religious, circumspect and agreeable to these invaluable Favours, and in the sincere, diligent and fervent Performance of all our several Duties we owe unto him the Author and Giver of all our Privileges.

But oh! Friends, when the faithful in our *Israel*, with much Sorrow and Regret take Notice of the lamentable Lukewarmness of too many under the Profession of the blessed Truth in divers Places, who have not only too much forsaken the attending of Week-day Meetings, but in some Places have quite dropt them, as many faithful Brethren think, to the great and certain Loss of themselves, their Families and their Children, and to the Dishonour of our gracious God, to the Disadvantage of our Society in general, and the great Affliction of the living Members thereof, and is like to prove, as many good Friends fear, an Inlet to other undue Liberties and hurtful Things.

Deut.  
xxxii. 6.

While I am writing these Words, the mournful Expostulation of *Moses*, with backsliding *Israel* of old, springs in my Mind, wherein he movingly cries out on this wise, *Do ye thus requite the Lord, O foolish People and unwise? Is not he thy Father that hath bought thee? Hath he not made thee and establish'd thee, &c.* Wherefore, with much Concern of Mind, for the Lord's Sake, for the Welfare of yourselves, Families and Children, (that have them) I cordially and compassionately address you, who may be guilty

guilty of this Defection and Revolt here mention'd and mourn'd for. Pray consider in time of this your Negligence, as the certain Effects of your slighting the Reproofs, Teachings and Operations of the Spirit of Truth ye make Profession of; and I beseech you, take away the Cause, that the Effects may cease, by timely, diligently and devoutly retireing to, and obeying this precious Gift of God in your own Hearts, whereby ye may be help'd, before your Day be over, to repair those lamentable Breaches, and, as I may say, rebuild these very sorrowful Desolations. Oh! Friends, is this a Time to drop your religious Meetings, when the Lord hath so marvelously open'd our Way, so that, through the Clemency of the mild Government we live under, we, as a People, are not only tolerated, but protected in attending them? He hath wonderfully, as I may say, divided and open'd our Way through the Opposition of *secular Powers, penal Laws, Prison-houses, &c.* Shall any of us now sit down at Ease in any Engagement of this uncertain World, short of a truly religious Concern and Perseverance in the Way and Work of *Regeneration*, when, I say, our Way is thus open'd? I beg of you, by the Mercies of Christ, duly to remember, and practise according to the Command of the Almighty, when he had open'd the Way for his People, saying,—*Speak to my People that they go forward.* And, my Beloved, herein earnestly sought after, and in the good Will of the Gospel treated with, suffer me to say, as this  
grievous



Jer. iii.  
22.

Eph. v.  
15, 16.

Mat. xxv.  
21.

grievous dropping of Week-day Meetings may justly be call'd a Backsliding from the Purity and Integrity of our worthy Ancients, and the Practice of the Faithful in this Day, and from the repeated Advices and Directions of many Particulars, as well as our Yearly-meeting from Time to Time, who have been engaged to counsel in divine Love; let such remember the tender Call of the Lord to his backsliding *Israel* of old, with the Heart-affecting conditional Promise annexed thereto,—*Return ye backsliding Children, and I will heal your Backslidings*; which gracious and compassionate Promise, I humbly hope, will be vouchsafed unto you, in case ye shall rightly observe the gracious Invitation to return, and shall be sincerely and heartily concern'd henceforward to let your past Negligence suffice, and for the future use your utmost Diligence to make your Calling and Election sure, and shall, as the Apostle exhorted the *Ephesians*, *walk circumspectly, not as Fools, but as Wise, redeeming the Time, because the Days are evil*: That when the great and notable approaching Day shall come, wherein each of you shall be called to an Account,—*Come, give an Account of thy Stewardship, for thou shalt be no longer Steward*; each of you may receive this most desirable and welcome Sentence, — *Well done, thou good and faithful Servant, thou hast been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of thy Lord*.

But, alas! alas! how can they expect to be then denominated good and faithful Servants, who

who in this gracious Toleration are thus ungratefully neglecting or dropping their Week-day Meetings, and so slighting the encouraging Expressions of blessed Jesus, the righteous Judge of the Quick and Dead, while they are yet in Health and Strength, and in a Capacity to meet together with the two or three?

Again, may it be observ'd, that when *Moses*, that faithful Servant of the Lord, was near leaving the People, being one Hundred and twenty Years old, he wrote the Law, and deliver'd it to the Priests which bore the Ark of the Lord, and unto all the Elders of *Israel*, with this positive Command and Charge, saying, *Gather the People together, Men, Women and Children, and thy Stranger which is within thy Gates, that they may hear, and that they may learn and fear the Lord your God, and observe to do all the Words of this Law: And that their Children, which have not known any Thing, may bear and learn to fear the Lord your God, as long as ye live in the Land whither ye go over Jordan to possess it.* Deut. xxxi. 12, 13.

Please to mark here, *Strangers*, and even *Children*, were not to be overlook'd or left at Home, but to appear among the Elders at the Time and Place appointed; neither were the People of the Lord to drop or omit the due Performance of this Charge so long as they should live in the Land. Shall Gospel Duties then be dropt in this glorious Gospel Dispensation? How many good Friends, even upon their dying Beds, have been frequently concerned to advise their

their Survivors, diligently and duly to attend religious Meetings ?

May we remember that the *Jews* began their Preparation of the Sabbath, at three o'Clock in the Afternoon of the foregoing Day, that is, of the Sixth-day of the Week : Should we not therefore now, as the Meeting-day and Time approaches, be, after a suitable Manner, abstracting our Minds and Thoughts from earthly Things, and get into a proper Concern for meeting in the Name of Jesus, with the two or three, in order to know him in the Midst of us. But would it not be a very sorry and piteous Case, if any of us should have our Minds so ingross'd and employ'd with Things of this World, that we should go talking and communing, on the Meeting-days, about earthly Concerns, almost to the Meeting-house Door, and likewise, Meeting being broken up, resume the same worldly Subjects of Discourse ? If such should in the Meeting receive any Share of the heavenly Seed into their Hearts, (being too much like the Highway Ground) are they not in Danger of having the same devour'd by the Fowls of the Air ? Oh ! therefore, how great Care and Circumspection ought we to be found in, both in going to our Meetings, waiting reverently in them, and awfully returning from them, and even in the whole Course of our short and uncertain Time ? If therefore an honest Concern of this kind was come into, and duly observ'd by the Professors of Truth, that is, a proper Exercise, a strict Observation of the Hour appointed, and a suitable



suitable Concern and waiting for the sensible  
 Enjoyment of the divine Presence ; all which  
 necessary Steps I am well assur'd the Principle  
 we profess would, if rightly obey'd, lead all its  
 Professors into ; our religious Meetings would,  
 in the best Sense, become Times and Places of  
 Pleasure and Profit united ; and as for the most  
 Part, or often, our Meetings have in them some  
 Children, some infirm Persons, who are scarce  
 able to endure very long Meetings, though we  
 cannot limit the Continuation of our Meetings  
 by the Clock or Hour-glass, yet by the Methods  
 abovesaid, thro' the Lord's Blessing thereupon,  
 Meetings would be short and sweet, and the  
 Performance of this our reasonable Duty would  
 be render'd unto the general not grievous, but  
 joyous and profitable, even to the sincere Weak-  
 lings of the Flock, according to the Assertion  
 of him who has promised his blessed Company,  
 —*My Yoke is easy, and my Burthen is light.* And  
 inasmuch as our Profession of the Guidance and  
 Teachings of the holy Spirit in the Gospel Dis-  
 pensation, implies an Abrogation of the typical  
 Ceremonies commanded and practis'd under the  
*Mosaick Law*, how greatly it behoves us, and  
 under how close Obligations do we lie, who  
 profess the blessed Truth, so to demean ourselves  
 at all Times, and in all Places, (but especially  
 in our religious Meetings) that nothing incon-  
 sistent with our high Profession may appear ;  
 no scandalous Dulness or Sleepiness, no gaping or  
 yawning, no wandering Eyes, no unbecoming  
 or restless Postures, may ever appear in the Times

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of

of our Devotion ; for, to be sure, whether we watch ourselves rightly or not, the Eyes of the People are upon us ; and if, while we profess to be come beyond Ceremonies, formal Prayer, premeditated Sermons, formal Singings, and the like, any of us should be so unhappy and unwise, by an imprudent Conduct, Lukewarmness, and an unconcerned Frame of Mind in our religious Meetings, to give Occasion to any that have their Eyes upon us, some it may be for Good, and some otherwise, to say, *we, or any of us, are so poor, that we have neither Shadow nor Substance,* we shall certainly hurt our Souls, and be bad Examples to others.

*Finally,* my Friends, having in much Love, Charity and good Will, not (I assure you) with a View churlishly to expose the Failings of any weak Brother or Sister, but rather by Way of Caution to all where these Lines may come, made the foregoing Remarks, I now most dearly salute you our dear and near Friends, who have dedicated the Day of your Health and Strength to the Service of Truth, in diligently attending Meetings, and faithfully discharging your Duties therein, but now either thro' want of Health, or by reason of old Age, or other Circumstances, are render'd incapable of appearing in religious Assemblies ; be not discouraged, the Lord is with you, his holy Arms are about you. *Trust in the Lord, for in the Lord Jehovah is everlasting Strength :* He, who accepts of a Man according to what he hath, and not according to what he hath not, will accept of your sincere  
and

and private Devotions, and you may, I trust, by Faith, lay hold on these Words of Christ, as if spoken to you,—*Fear not little Flock, for it is* Luke xii. *your Father's good Pleasure to give you the Kingdom.* And also, I am satisfied ye may lay hold on that Promise,—*If a Man love me, he will* John xiv. *keep my Words, and my Father will love him, and we will come unto him, and make our abode with him.* O my dearly Beloved, although you be depriv'd of appearing personally with your dear Friends in publick Assemblies, you have here each of you, through the most merciful Condescension of the Lord, a most comfortable, most gracious Promise of the permanent Company of the Father and the Son, who will make their abode with you.

In the Love of the everlasting Gospel I greet you, and bid you all *Farewel*, who am

*Your truly well-wishing Friend,*

DAVID HALL.

P. S. Some may perhaps have said, or may say, *I can have as good a Meeting with a good Book by my Fire-side, as you can have at your publick Assembly.* Answ. We must own the Lord is omnipresent, and will undoubtedly own his Peoples private Devotion, though they cannot personally attend with their Friends; but whilst they are favoured with the Blessing of Health



and Strength, it is according to the Apostle's Exhortation, *Heb. x. 25*, and divers other Scriptures, their undoubted Duty to meet and assemble together, to demonstrate their Care for the Maintenance of the publick Worship of Almighty God. And it is often observed, that this pretended Fire-side Devotion is only an Excuse, and tends to the Destruction rather than Edification, not only of such Particulars, but of the Society in general.

I much desire that the worthy and wholesome Advices, lovingly and suitably, from Time to Time, recommended to us by our Yearly-Meeting on divers particular Accounts, and especially these that follow, as pertinent to the Matter in hand, may be read and duly observ'd by us all.

### Yearly-Meeting's Epistle, 1754.

“ We farther find ourselves, *dearly beloved*  
 “ *Brethren*, earnestly concern'd to remind you  
 “ of another Mark of Degeneracy too visible  
 “ among us, *viz.* a Negligence of attending  
 “ our appointed Meetings for Worship, both  
 “ on the First-days and other Days of the  
 “ Week: A Neglect which calls for seasonable  
 “ Reproof, and a pressing Exhortation, that a  
 “ religious Concern of attending all your Meet-  
 “ ings, and especially of your Week-day Meet-  
 “ ings, may grow, increase, and become more  
 “ general; this we recommend as the proper  
 “ Means of renewing your Strength, and as  
 “ suitable

“ suitable Opportunities of abstracting your  
 “ Thoughts from the Hurries and Incumbrances  
 “ of worldly Affairs, and of habituating your  
 “ Minds to a serious Meditation on heavenly  
 “ Things : And, *dear Friends*, let not the Small-  
 “ ness of your Numbers discourage you from  
 “ constantly attending those Meetings, inasmuch  
 “ as the Words of Christ remain unchangeably  
 “ true and stedfast, *Where two or three are ga-* Mat.  
 “ *thered together in my Name, there am I in the* xviii. 20.  
 “ *Midst of them.* And as your Affections come  
 “ to be set on Things that are above, your De-  
 “ light will be in frequent Retirement from the  
 “ World, its Trade and Concerns, and your  
 “ chiefest Care will be to lay up Treasure in  
 “ Heaven, secure from the Reach of Corruption  
 “ and Disappointment ; and then where  
 “ your *Treasure* is, there will your Hearts be  
 “ also. But on the contrary, it hath been justly  
 “ observ’d, that where Remissness and Neglect  
 “ of attending Meetings for Worship hath  
 “ prevail’d, it hath been too often an Inlet to  
 “ farther Declension, and an Introducer of such  
 “ other undue Liberties, as the *Truth* and its  
 “ Guidance do by no means admit of.

“ The real and substantial Enjoyment of  
 “ Peace, increasing in Proportion to your Pro-  
 “ gress in Obedience, your Assemblies for the  
 “ Worship of *Almighty God* will become your  
 “ chiefest Joy ; and your own Taste and Ex-  
 “ perience of the Consolations therein receiv’d,  
 “ will attract you to those Places of spiritual  
 “ Feeding and Refreshment, with an Earnest-

“ nefs of Defire, even fuperior to that of a  
 “ natural Man, when being hungry, he reforts  
 “ to the Place of receiving his daily Bread. As  
 “ you attain this excellent Difpofition of Mind,  
 “ you’ll rather come before than after the ap-  
 “ pointed Time of aflembing, and render the  
 “ Repetition of the wholefome Advices, often  
 “ given on that Account, lefs neceffary in Time  
 “ to come.”

### Yearly-Meeting’s Epiftle, 1755.

“ Let us, we earneftly intreat you, *Brethren*,  
 “ under the prefent Circumftances of outward  
 “ Eafe and Liberty in Matters of Religion,  
 “ which God in his Mercy hath influenced the  
 “ King and Parliament to continue to thefe  
 “ Nations, beware of indulging ourfelves, and  
 “ of fitting down at Reft, or falling afleep,  
 “ in a State of Indolence and carnal Security,  
 “ &c. And, *dear Friends*, be mindful to attend  
 “ your religious Meetings at the Times ap-  
 “ pointed, and labour diligently to have your  
 “ Minds gather’d to the Gift of divine Grace in  
 “ your own Hearts, that fo you may witness a  
 “ profiting by your coming together. Where-  
 “ fore, aflembly yourfelves in Fear, and hold  
 “ your Meetings in an awful, humble, and  
 “ reverent Frame of Spirit, confidering your-  
 “ felves as under the Infpection of his all-feeing  
 “ Eye, who penetrates into the moft inmoft  
 “ Recefles of Men’s Hearts, and from whom  
 “ nothing can be hid.”



T O  
F R I E N D S  
O F

**K N A R E S B O R O U G H** Monthly-  
Meeting, *held at ASQUITH, the 29th of*  
*the Fifth Month 1755, with Desires the same*  
*may be presented to the next ensuing Quarterly-*  
*Meeting at YORK; which, at the Request of*  
*the said Quarterly-Meeting, is here printed*  
*with the foregoing Treatise.*

D E A R F R I E N D S,

**N**otwithstanding I have sometimes heretofore  
taken the Freedom to write unto you in  
brotherly Love, it may be, in some Degree to  
the like Import with the following Lines; yet  
nevertheless, often remembering you in my Pray-  
ers, in a renewed Manner I now find Drawings  
in my Mind again hereby to salute you in the  
Love of the Gospel, even in a dear and near  
Manner, with earnest Desires that ye may every  
one, in your several Stations, Growths and Capa-  
cities, whether Elders or Younger, Parents or  
Children, Masters or Servants, be truly obedient

to the Dictates and Guidance of the blessed Spirit of Truth ye profess, that thereby ye may be preserv'd from every hurtful Thing, and may be guided into all Truth, both in your temporal Concerns and religious Duties, and in faithfully bearing your several *Christian* Testimonies for God (when call'd thereunto) against Tithes, and all antichristian Impositions, Customs and Demands whatsoever, and may be graciously help'd to reduce to Practice those excellent Precepts of the Apostle to the *Ephesian* Church, viz. *Children obey your Parents in the Lord, for this is right. Honour thy Father and Mother,* (which is the first Commandment with Promise) *that it may be well with thee, and thou mayst live long on the Earth. And, ye Fathers, provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the Lord. Servants, be obedient to them that are your Masters according to the Flesh, with Fear and Trembling, in singleness of your Heart, as unto Christ; not with Eyeservice, as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart; with good Will doing Service, as to the Lord, and not to Men: Knowing that whatsoever good Thing any Man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye Masters, do the same Things unto them, forbearing Threatning, knowing that your Master also is in Heaven, neither is there Respect of Persons with him. Finally, my Brethren, be strong in the Lord, and in the Power of his Might. Put on the*

Eph. vi.

1, 2, 3,

4, 5, 6,

7, 8, 9,

10, 11.

*the whole Armour of God, that ye may be able to stand against the Wiles of the Devil.*

*My dearly beloved Friends,* in much brotherly Kindness and Charity, I tenderly sympathize with you that may be under Suffering or Discouragement in any Respect, and particularly in this, that divers of the worthy Elders and Ministers, in some Places, are remov'd from you by Death, and divers Meetings may now be small and reduc'd; I beg you will not be too much discourag'd on this Account; for the all-sufficient Rock and Root remains, which, as ye duly observe it, will supply all your Wants, and will qualify and teach Parents and Elders to be good Examples, and rightly to instruct their Children and young Generation, by Precept and Pattern, as nursing Fathers and nursing Mothers, and likewise would direct and help Children and Youths to demean themselves aright toward Parents and Elders, Servants towards Masters, and Masters towards Servants.

*O dear Friends,* I beseech you go not out after the *Lo-heres*, and *Lo-theres*, now crying aloud in the Nation, but diligently attend your religious Meetings, both on the First-days and Week-days, and other Meetings for Truth's Service, as you may find your Way open'd, while you are favoured with the Blessings of Health and Strength, and there devoutly wait for the spiritual Appearance of Christ, who hath given this gracious Promise, *Where two or three* <sup>Mat.</sup> *are gathered together in my Name, there am I in* <sup>xviii. 20.</sup> *the Midst of them.*

It



It is now in my Heart lovingly to address and advise you, concerning two particular Things of no small Importance, *viz.*

1st. Besure to watch against the least Appearance of any Thing that would gender to *Discord*, and, with all Care and Circumspection, labour to keep the *Unity of the Spirit in the Bond of Peace*.  
 1 Cor. i. 10. Now I beseech you, as saith the Apostle, *Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same Thing, and that there be no Divisions among you, but that ye be perfectly joined together in the same Mind, and in the same Judgment.* Wherefore, whenever any Matter of Debate may happen to be, wherein Friends may be of different Sentiments, it's much to be desir'd, that all Friends would labour so to keep to and under the Government of the meek Spirit of Jesus, as that all Animosities, Ill-temper, exasperating Expressions and Resentments, may be prevented, and that mutual Love, that certain distinguishing Characteristick of the Disciples of Christ, may ever be in all Cases maintain'd and retain'd among us; which honest Care and Concern, would, I firmly believe, greatly tend to the Praise of him our heavenly Head, and to the Edification of his Church and People, through the Influence of the divine Spirit, so that we might thereby really and experimentally know the blessed Efficacy of divine Love, according to the Apostle's extensive and moving Assertion,—*God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.* O blessed Dwelling!

Dwelling ! O glorious, and safe, O comfortable Habitation!

2dly. That all the young and rising Generation, and Children of believing Parents especially, may carefully wait, and truly endeavour to know and dwell under the Cross of Christ, and to be acquainted with the blessed Truth, even the glorious Appearance of Christ in their own Hearts and Souls, being the Principle of their Education, and the refining, absolutely necessary saving Baptism thereof, that thereby they may be made truly useful Members of the one Church and Body of Christ, be serviceable and honourable Instruments therein, while here (as right Successors of the faithful Ministers and Elders, now gone, and going off the Stage) and Inheritors of the Kingdom of Heaven hereafter.—

*Acquaint thyself therefore with him, and be at* Job xxii. *Peace, so shall Good come unto thee, saith one in* 21.

*Job.* If our dear young People would be persuaded to chuse the blessed Truth for their Portion, and the God of *Jacob* for the Lot of their Inheritance, then would the enriching Blessing of God attend them in all their Enterprizes; then would the Lord bring up many that are low, to sit as among Princes, and would provide for them, and supply their Wants, according to the gracious Promise of blessed Jesus,—*Seek* Mat. vi. *ye first the Kingdom of God, and his Righteousness,* 33. *and all these Things shall be added unto you: And* as the royal Psalmist saith,—*The Lord God is a* Psal. *Sun and Shield, the Lord will give Grace and* lxxxiv. *Glory, no good Thing will be withhold from them* 11. *that*

*that walk uprightly.* And thus would they be preserved from the various Snares and Gins that are cunningly laid by our common Adversary for the Feet of the Youth, especially in this afflicting Case of *mixt Marriages*, wherein so many of our careless, disobedient Youths have so often fallen, and, alas ! yet are falling, to the inexpressible Sorrow of their honest Parents, and to the great Trouble and Exercise of their truly welwishing Friends, and the Society in general ; but alas ! the greatest Loss is their own. And verily, we have many Instances at this Time of the miserable Situation such poor resolute, inconsiderate Creatures have brought themselves into, by their imprudent and disagreeable Proceedings and Contracts on Account of that very momentous Affair of *Marriage*. Let therefore, I beseech you my dear young and unmarried Friends, the Harms and By-steps of others, with the dismal Consequences thereof, be your timely Cautions.

Faithful Friends in these sorrowful Times, can but deeply lament to see so many of our young Men and Women so far straying from the Principles of their Education, and the settled and well known Rules of our Society in divers Respects, but in particular, I say, in that, (which is now weightily before me and many others) even that disagreeable, dangerous Error of *mixt Marriages*, whereby Confusion and Perplexity are usher'd into Families, Meetings, and the Society. How many that might probably have been of singular Service in the Society many Ways, have forfeited their Unity with Friends, render'd themselves



selves lame, and rather Causes of Affliction, than Help to the Community; have involv'd themselves in many Inconveniences, by resolutely deviating from the said wholesome and safe Rules agreed upon by the Society in the Wisdom of Truth, in this very afflicting Case? Wherefore, in the Bowels of Love, once more I earnestly entreat you, that are not yet enthral'd in that dismal Yoke of Bondage, *Stand upon your Guard; watch and pray, that ye enter not into Temptation* of any Kind, and especially that ye be not allur'd into these Snares of being *unequally yok'd* in these Kinds of unsuitable Marriages, which have perhaps seem'd pleasant to some at the first, but generally have, and do prove bitter Cups afterwards, it having long been, and yet is, the Sense of solid and judicious Friends, that the Hand of divine Providence is against such disagreeable Matches. — *Bread of* Prov. xx. *Deceit is sweet to a Man, but afterwards his* 17. *Mouth shall be fill'd with Gravel,* saith wise King Solomon.

Finally, my dearly Beloved, who have at Heart the Prosperity of Zion, as the present State of Affairs, with regard to the Church, and the secular Powers, seems loudly, in an especial manner to, call upon us, as in Times past on a certain Occasion, — *Prepare to meet thy God, O Israel!* I humbly and fervently beg, that we may dwell so inward with the Lord, so humble ourselves under his mighty Hand, that we, being ourselves preserv'd in Covenant with him, may in true Brotherly Love, and *Christian Sym-*  
pathy,

pathy, be help'd rightly to remember and pray for our Brethren all the World over, and particularly for those our dear Friends who may now be under Sufferings and Probations, occasion'd by the Commotions of *War*, which we in these Parts do but, as yet, hear the Rumours of, that the Everlasting Arms may be underneath their Souls, that they may be by him directed, protected and supported through, and under all the Trials they may, by divine Permission, meet with; and, with the Exhortation of the Apostle,

1 Cor. xvi. 13, 14. — *Watch ye, stand fast in the Faith, quit you like Men, be strong. Let all your Things be done with Charity, I bid you Farewel, who am*

*Your Brother in the Unity of the Spirit,  
and Bond of Peace,*

Skipton, the 24th of the  
Fifth Month 1755.

DAVID HALL.

P. S. I beseech you, *dear Friends*, bear this further Caution and following Word of Exhortation, that is to say, Carefully beware of, and avoid that vile and antichristian Practice of *Evil-surmising, backbiting, or spreading evil Reports of any Brother or Sister behind their Backs*; but rather, if any of us should hear something amiss concerning any Friend, let such who hear of it, in a friendly and brotherly Manner, go to the Person of whom the Report is rais'd, lovingly enquire into the Truth of the Case, and friendly admonish as the Case may require, pursuant

purfuant to that cordial and *Chriftian* Direction  
 of the Apoftle,—*Brethren, if a Man be over-* Gal. vi.  
*taken with a Fault, ye which are fpiritual, reftore*<sup>1.</sup>  
*ſuch an one in the Spirit of Meeknefs, confidering*  
*thyſelf, left thou alfo be tempted ; ever mindful of*  
*Chriſt's excellent Precept,—And as ye would that*  
*Men ſhould do to you, do ye ſo to them likewise.*

D. HALL.

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F I N I S.



pursuant to that cordial and Christian Direction  
of the Apostle—Blessed is a man he ever Cal-  
takes with a Fault, as such are spiritual reflect-  
faced on one in the Spirit of Meekness, considering  
the light of their own hearts: ever mindful of  
Christ's excellent Precept—And as ye would that  
Men should do to you, do ye to them likewise.

5 NO 58

D. HALL

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